

3. The pulpit is and must always be one of the most powerful moulders of thought and life. The sermon belongs peculiarly to the church. It is the utterance of the body thro its chosen representative. No minister does his duty who does not expound the Scriptures. If he preaches the Gospel he must preach doctrine, and dogma too. So the pulpit has much to do in forming the opinions of those converts. How important that it be skillfully yet effectively done.

4. By private conversation much, in the proper instruction of the young convert, can be accomplished. The minister, the officers, every member of strength in a congregation is able to converse intelligently upon some phase of the Christian faith with the new members with great profit. This is a valuable method of teaching.

5. I have room for only one word more. It is to impress the value of literature upon you in considering this topic. Every young convert ought to be made a reader of the BRETHREN EVANGELIST. A congregation could make no better investment than to place the paper in the hands of every addition to her ranks. It would interest the reader in the work of the church, in her belief and practice.

The use of tracts and the reading of good books need scarcely be mentioned for all know their value.

Of course the Bible above all books is the one to be most read, thought upon and studied.

J. ALLEN MILLER.

#### WHAT MAY THE CHURCH EXPECT OF THE NEW CONVERT?

The church may expect many good things of the new convert. Among them are these:

1. A personal service. As soon as a person becomes a Christian, he should do personal service for Christ in some way. His relation to Christ and humanity demands it of him. He should therefore, on becoming a member of the church, feel that personal service in some way is expected of him and be willing and ready to do what he can.

2. A regular attendance at the services of the church. These services are for the good of the church. They are means of grace to the soul. They also furnish opportunity for doing good. Whenever it is possible the new convert should attend regularly the services of his own church for the good of himself and the cause.

3. Support to the church. Each member of the church should help to support the church by his means. There should be an offering to God aside from personal service. No one is so poor but

what can give something if he use self-denial. It is expected to be only according to one's ability.

4. Loyalty to the church. Each member is expected to speak well of the church and guard her interests.

5. To take the church paper. This should be done whenever possible. The new convert will find it a great help. It will give him an acquaintance with the church at large, bring him in touch with the best minds and thoughts in the church, show him what others are doing for the world, and will broaden and deepen his faith in the power of Christ to save.

6. A Godly life. I have named this last, but it is the greatest thing the church may expect of new converts. If he fail to live a godly life, he fails in everything. His happiness in this life and the one to come depends upon his living here. I need not enlarge upon this point, for God's word is so clear upon it. But in conclusion, let me say such a life can be had by reading and obeying God's will, communing with him, and the help of the Holy Spirit.

W. C. PERRY.

#### THE PHILOSOPHY OF THE ORDINANCES.

J. L. GILLIN.

##### II. BAPTISM.

Christian baptism, as instituted by our Lord's command and observed by the apostles, was not an arbitrary or purposeless institution. Both in design and mode it conformed to the purpose of God in his revelation in Christ and to "the eternal fitness" of his beneficent wisdom. God's "commands are not grievous," nor the result of tyrannical caprice, but on the contrary are the best means that infinite love guided by infinite wisdom could devise for the advancement of humanity's welfare.

As to the design of baptism, we agree with all baptist denominations, that it signifies a radical change, a burial of the old life, a rising "in the newness of life." We also agree with them, that sprinkling or pouring does not symbolize that in any even remote degree. They may be intended to symbolize it, but the figure is so far-fetched that an uninstructed mind would never guess that a *burial* was meant, nor, indeed, so much as a *washing* away of sin prefigured. But while we agree with immersionists, that baptism signifies a burial of the old nature and an immersion into the nature of Christ, we refuse to limit it to that. If that only had been its design, the originators of single immersion in Spain did right in changing baptism from a triple immersion "in the name of the Father, and of the Son, and of the Holy Ghost," to a single immersion

in the name of Christ. Our contention is that Christ in giving the disciples trine immersion as Christian baptism, intended to place in that act according to the formula quoted above a significance that had to do with the three persons of the god-head, an idea hitherto undeveloped, and which to-day is becoming obsolete along with its lessons, because of the neglect and disuse of the Christ given ordinance of trine immersion as Christian baptism. To show the purpose of baptism by trine immersion, and its adaptability to that purpose it is necessary to examine briefly the evolution of the idea of God, among the Hebrews, into the persons of the Father, Son and Holy Ghost.

It was a happy day for this sin-blasted world, when Abraham heard above the din of conflicting beliefs in many gods, the true God saying, "I only am God," and telling him to get out of his own country and from his own kindred into another land. That was the glad day towards which Jehovah had been looking for centuries,—the day when to the eloquent silence of some soul the still small voice could speak the unheard of message, that there is but one God. From that day, history compared with its former slow progress, began to take short cuts. When once God can get a soul to hear the first word of his divine message, if the soul will heed it, he can soon make that soul his incarnate word to humanity. The entire history of the Hebrews from that day down to Christ's time was the history in some phase of the development of this idea of one God. It took centuries of seclusion from other races, two great captivities, in which the flower of Israel's sons was carried away, burned cities, devastated fields, wasting plagues, and a temple often desecrated and twice destroyed to teach this idea to those children of Abraham. To firmly root this idea of one God in their minds, God sent such a line of poets to sing and of prophets to upbraid for sin and inspire for righteousness as the world had never seen.

But while with every prophet God sent some new development of this idea, whether it were of his almightiness, or forbearance, or wrath, or governorship, or care, until Christ came as "the Word made flesh," the idea of God consisting of Father, Son and Holy Ghost had never entered the mind of man. This idea Christ brought and developed and taught its significance.

What has thus far been said, and what may be said, is not put forth in defense of any trinitarian, unitarian, or other conception of the god-head but simply in